

THE REFORMER.

No. XVIII.] PHILADELPHIA, JUNE 1, 1821. VOL. II.]

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth. Jeremiah, v. 1.

EDITORIAL REMARKS.

Doubts having been expressed by some, whether Wm. Allen ever made use of the language attributed to him in the London paper, and which occasioned the remarks contained in the communication inserted in our April number, it may be proper here to state, that the number for that month has been forwarded to him. And if it shall be signified to us from the proper source, that his words have been falsified or misrepresented, we shall very willingly give it publicity in this work.

The address, as it appeared in the public papers, evidenced a great departure from the simplicity of the gospel, as well as the principles of the society of which he is a member. And we should not suppose, that any of the same religious community could, without abandoning their own principles, have any well grounded objections to a *public* disapprobation of it. To let it pass through the papers without an expression of such disapprobation by some one of the society in this country, would be, if not in effect, at least in the estimation of the public, to sanction it, and assent to the propriety of the expressions used, and the plaudits given at the time of their delivery.

It is well known, that many of the Society of Friends in England, have united with others in some of the popular undertakings of the day, and made addresses at their meetings. And although the communication which we have inserted, may be unpleasant to the minds of some who highly esteem, and perhaps justly, the person who was the subject of the remarks contained in it, we are not without a hope that it will have its use in checking a disposition, now too prevalent, to take a part and be distinguished in some of the specious institutions which at this time so much abound: and which seem more calculated to efface the simplicity of the christian religion, than

promote the salvation of men; while they cherish that friendship and esteem of the world, which is declared to be *enmity with God*.

A writer in the "*Christian Repository*," of May 5, observes:—"When I hear men objecting to missionary societies, bible societies, and other institutions of the age, finding fault with the motives of the members, the vast sums raised for their support; the extravagant salaries of missionaries, and questioning the truth of their reports, and the extent of their success—I only wish *they would read more upon the subject*."

For ourselves, we can say we have read *much* upon the subject. Had we read *less*, we might entertain a more favourable opinion of these institutions, and the manner in which they are conducted, than we are now capable of doing. We are not opposed to having the true gospel preached among the heathen, or to the distribution of the Bible. But the pompous manner in which bible and missionary societies are conducted, and the want of real piety and gospel simplicity, in those who are the chief agents in these undertakings, induce us to believe, that they will not *work the righteousness of God*. Whatever we have said or written on this subject, has been done sincerely and conscientiously; and if it shall have a tendency to lead those who are engaged in these associations, to examine their motives more carefully, and bring them to act from better and purer principles, it will not be wholly in vain. For candour obliges us to state, that the religion of too many who are now the most active in these societies, is so far removed from the religion inculcated in the New Testament, and the missionaries who are employed to propagate christianity, so unlike the apostles and first preachers of the gospel, that we fear, instead of doing good they will only do injury, either by prejudicing the heathen altogether against christianity, or else impressing upon their minds such wrong ideas of its nature, that without the greatest difficulty they can never be erased.

To attempt to promote the religion of Jesus Christ by collecting thousands upon thousands, and erecting pompous colleges, &c. &c. is so contrary to the whole

tenor of our Saviour's example, and the practice of the apostles, that it is surprising people do not more clearly perceive the fallacy of the design. Money, colleges, and associations of rich and honourable men, had neither part nor lot in diffusing the gospel in the early periods of the christian church. But the principal dependance seems now to be placed upon these, then useless and unknown auxiliaries for advancing the kingdom of the Redeemer. In confirmation of the truth of this remark, we will here present an account of the college at Serampore, (for which Mr. Ward collected in this country about 10,000 dollars, and in England and Scotland 16,000,) extracted from a letter of Mr. John Marshman [son of Mr. D. Marshman] to Mr. Ward, dated August 16, 1820.

“The college is rearing its head very rapidly. If you arrive in February, 1821, you will see the centre building, the most important and the most expensive, completed. The whole of three parcels of ground are thrown into one compound, which looks like a large plain. The whole is surrounded with a range of iron railing 1500 feet in length. The building will cost 55,000 rupees, and we have determined to bear the whole expense ourselves. We have already advanced 40,000 of this sum. The stair-case room is 75 by 27; the hall 65 by 90. The number of christian youths in the college exceeds 40, and their progress in Shanscrit is very encouraging.”

We fear these *christian youths*, if indeed they are already christians, will be spoiled in this college, instead of *being made able ministers of the New Testament*. The apostles were not prepared for the ministry in a college; and we consider all the money given to erect such a magnificent building, for the purpose of educating men to preach the simple gospel of Jesus Christ, as worse than thrown away.

FOR THE REFORMER.

Some observations on an Essay entitled “Thoughts on Lay Preaching,” by Wm. M. Engles.

Amongst the many obvious marks of declension from the purity and spirituality of the christian faith as professed and practised by the primitive church, there is none which indicates deeper corruption, or which carries

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with it more decided hostility to the coming of the kingdom of the Redeemer, than the subtle and specious operations of a carnal, selfish spirit, disguised under an appearance of great sanctity and devotion to God. When a spirit of this kind influences those who take upon themselves the commission to watch over and instruct the flock of Christ; and where the influence they possess is exerted to augment their own power and importance, while their deluded followers are kept in ignorance and superstitious dependance upon mercenary pastors, the kingdom of antichrist will soon become triumphant.

Of all the transformations and devices which the prince of the power of the air is capable of practising, there is none more fatally delusive, none which promises more complete success, than those which are presented under the specious semblance of religious duties, and in support of which the sacred sanction of God, and the Scriptures, are fearlessly adduced. From this fertile source of wickedness, sprung the artful frauds, which, during the middle ages of the Christian era, enveloped mankind in the darkness of superstition and bigotry. It was by these means that a cunning and depraved priesthood triumphed over the consciences and understandings of men, and duped them into a belief of their superior sanctity and acquaintance with spiritual things. They arrogantly assumed the right of dictating to *them* in the momentous concerns of eternal salvation, and basely prostituting their influence to the worst purposes, rivetted closer and closer the shackles of ignorance and credulity, that they might more easily augment their own wealth and consequence. When we contemplate the extent to which this crafty and ambitious spirit carried its operations; when we view the cool, calculating ingenuity with which it wrested the sacred precepts of the gospel to sanction its usurpations, our minds are filled with astonishment—we admire that mankind should ever have been so blindly credulous as to yield to such gross deception, or that men, claiming the distinguished appellation of Christ's delegated ministers, could have been so depraved as to cloak their carnal devices under a pretended concern for the salvation of souls. If however, we examine with impartial scrutiny, many of the religious institutions of the present day, we shall find the same dark, delusive spirit exerting its influ-

ence; and though the superior knowledge which now dawns upon the world, renders it impossible to practise the deceit with the same open face and advantage, as during the period we have alluded to; yet it will be clearly seen, that under more specious pretensions of solicitude for the redemption of man and the honour of God, all the deceptableness of unrighteousness is craftily concealed; and the most solemn authorities quoted, to sanction measures, which if carried into full effect, must finally eventuate in setting up the kingdom of antichrist, in the room of the pure and peaceable government of the Prince of Peace.

To the influence of this spirit, we attribute the zeal with which many persons, whose lives evidence but little of the holy discipline of the cross of Christ, are endeavouring to promote the establishment of missionary and education societies, and theological seminaries; though charity induces us to believe, that others give them their aid, from a sincere belief that religious obligation demands their co-operation. If, however, we examine the object to which most of their exertions tend—if we criticise the sermons preached in their behalf, and the sentiments generally inculcated by the clergy, we shall find them principally designed, to prove the propriety of giving money, either to compensate the preacher, or to educate others to support the same arbitrary system of hireling despotism; and provided a sufficient amount is obtained to accomplish these ends, little is said, and we believe less is cared for the redemption of mankind. Ye seek me, said Jesus, not because ye saw the miracles, but because ye did eat of the loaves and were filled; and with great propriety might we say to most of these men, Ye preach, not because ye are called of God so to do, or are desirous to advance his glory, by converting sinners unto him; but because ye have learned *the trade*, and receive from your hearers a comfortable subsistence. Take away the pecuniary emolument, and your ministry will soon come to an end.

We have been led to reflections of this kind by perusing part of an essay on "Lay Preaching," published in the Presbyterian Magazine, by William M. Engles. We have scarcely ever seen a production ostensibly religious, which breathed a spirit more adverse to the practice and doctrine of Jesus Christ, than this. Instead of the meek-

ness and humility which he inculcated when he told his disciples, one is your master, even Christ, and all ye are brethren,—instead of an abasedness of self and a renunciation of superiority, so full and complete, that even the greatest among them should be servant to all, we here see the pride and loftiness of a self-created priesthood complaining of “the infringement of [their] ecclesiastical order,”* and superior “authority;” boasting of their “peculiar qualifications” and “prerogatives,” and denouncing as “lawless, disorderly and fanatical,” all those, who under a sincere belief of divine requisition, open their mouths in the ministry of the Gospel, without having first received a license from those, who, as he would have us believe are alone invested with power to dispense it. His essay contains many inconsistencies, some of which we shall proceed to examine.

He says, “by a peculiar and happy arrangement of Providence, every man has a particular sphere assigned him, in which he may lawfully and effectually labour, in the cause of the gospel.” Such being the case, common reason will induce us to admit, that the nature and duties of that “sphere,” will be made known to him, by that Being who has called him to fulfil it. Let us now consider this, in connexion with the sentiments which follow:—Speaking of the ministry, he declares, “The authority to exercise the functions of this office can only be communicated by those who already possess that authority.” “None but the lawless and disorderly will deny, that a succession in the ministry is to be preserved in this way,” and “that ministers of the gospel alone have authority to admit others, to be co-workers with them, to the whole extent of ministerial duty.” Does this view of the subject present every man acting in the “sphere, which, by the arrangement of Providence, has been assigned him,” or is it not rather exalting the will of man over the power and authority of God?

“The ministry,” he remarks, “is an ordinance of God—the institution is connected with every circumstance of solemnity and responsibility—it is an established means of God for the conversion of sinners, and hence its duties are not lightly to be infringed.” With all these awful accompaniments, the reasoning of our author

* The quotations throughout this piece are taken from the Essay of Wm. M. Engles.

goes directly to prove, that the command and "arrangement" of the Almighty alone, are not sufficient for "assuming its sacred functions." To state the case plainly—A man finds himself called of God to preach, and is convinced that this is "the sphere assigned him, by Providence." Influenced by "the purest intentions"—sincerely desirous of performing his duty, he has examined impartially the motives which actuate him—he feels himself constrained by the love of God shed abroad in his heart, to proclaim the glad tidings of salvation, and is sensible that the woe will be pronounced against him, if he obey not. If then, there is any such thing as "the peculiar and happy arrangement of Providence"—if that man can have any evidence of the "sphere assigned him by it," he has the strongest reason to believe that *he* is called to the work of the gospel, and is as much bound faithfully to labour in it, as was the apostle to the Gentiles, who declares, that such were the feelings which induced *him*, to devote *himself* to the ministry. So far then from having need to apply to man for a commission, he has his authority from God; and the preservation of good order in the church would require, that he enter on his labours.

But says our author—not so—"The ministry is an ordinance of God" we admit—"it is the means established by him for the conversion of sinners," but "the authority to exercise it comes only from us"—God may call you by his spirit in your hearts, to preach the gospel, but "*we alone* have authority to admit you to be co-workers with *us*;" and unless you will submit to receive "the peculiar qualifications" from "an appropriate education" and a mimicry of "the example of the apostles," you have no right to preach. Nay, though your ministry "may be sanctified by its success," yet it "ought to be discountenanced." By exercising your "gift," you make yourself "a lawless and disorderly" "schismatic"—you "dishonour the gospel," by obeying the precepts of God; you "excite an utter disrespect for his own ordinance," by complying with his will; you "throw open the flood gates of error, ignorance, and schism," by preaching the doctrines of Jesus Christ and the apostles; and if you "are calculated by your talents to do much service to the body of Christ," "this very circumstance

is an aggravation of your trespass." How much soever you may be doing the Lord's service, and promoting his cause in the earth, you "thereby manifest marked contempt of ecclesiastical discipline, through which proper authority might be obtained;" "for we say that the man who urges his spiritual call to preach, when destitute of necessary human learning, is a fanatic, and is to be avoided as a disturber of the church of Christ."

If such sentiments as these, betray not the predominance of that spirit, which opposeth, and exalteth itself above all that is called God, or is worshipped, while at the same time, by its sanctimonious appearance, it holds out the belief, that as God, it sitteth in the temple of God, showing itself deceitfully that it is God; then the closest analogy, the most exact similitude can no longer be relied upon. And how exactly does the conduct of these men-made ministers correspond with the description John gives, of the beast he saw coming up out of the earth, which had *horns like a lamb, but spake as a dragon*. For their ministry originating in the carnal, and earthly wisdom of man, though they profess to be meek and lowly, such is the pride and exaltation of their hearts, that after the manner of this beast they would have none to *sell* or preach the gospel, save those who have the mark of an "appropriate education," have been ordained of men, or are among the number of such as preach for hire. So far from promoting "the peculiar and happy arrangement of Providence," these *very men* "are trespassing beyond their proper sphere"—they are wresting the sole prerogatives of God out of his hands; and substituting in place of his will, the invention and ordination of blind man—thus indeed, their "movements become eccentric, and have a tendency to introduce disorder through the whole system."

"This fact," that "human literature is" *not* "essential to a faithful and edifying ministry, has been abundantly corroborated by the past experience of the church;" since many of those who most "effectually laboured in the cause of the Gospel," and who did "much service to the body of Christ," were "deficient in *every*" such "*necessary acquirement*;" they had no extraordinary "natural talents" "cultivated by education;" yet they "urged their spiritual call to preach," and thought it no "dishonour to the Gospel." Those divine messengers who

were employed by Christ to usher in the glad tidings of salvation, were, with one or two exceptions, persons whose stations in life rendered it improbable that they possessed even a *common* "education," and the scripture expressly mentions they were ignorant and unlearned men. They considered no human authority nor instruction needful, but counted all things but loss, for the excellency of the knowledge of Christ Jesus their Lord; and yet their ministry was productive of abundant fruits; it truly was "sanctified by its success"—it was prosecuted with a zeal and liberality truly magnanimous, for they scorned to make a *trade* of the Gospel of Christ; they spake as the spirit gave them utterance, and their preaching was accompanied with a power which carried conviction to the consciences of thousands, and savingly converted them to the truth as it is in Jesus.

These, together with many others, who, since that day have "exerted" themselves "with the purest intentions to spread the Gospel," and whose labours have been blessed with the increase of God, "were destitute of necessary human learning," had never received the ordination of the clergy, but "decried a learned ministry, and endeavoured to bring it into contempt," and consequently are included by our author in the class of "fanatics," and "schismatics," "lawless and disorderly," "disturbers of the church of Christ." Of the number of these we ardently desire the increase. We would that all the people were *such fanatics*; for when we compare the disinterested sincerity which induced them, not only to preach the word of life without any emolument, but even to labour diligently with their own hands, in times of relaxation from gospel errands, that they might not be chargeable to any; when we remark the humility and gentleness which adorned their actions, and contrast them with the love of filthy lucre, which excites so much discord among college-bred ministers, and leads them to condemn all, who will not put into their mouths—their haughtiness and indolence, and the inconsistency of their lives, with the example of a *crucified Saviour*; we cannot but prefer the *call of God* to the ordination of man. Truly, we think no pious reflecting man, could desire to be "admitted to be a co-worker with them, to the whole extent of" their unchristian usurpation and

priestcraft; and we cannot but consider *their preaching* "dangerous, inasmuch as it levels the barrier which the scripture interposes between" such "a regularly constituted ministry" as the hireling is, and that class "of sincere christians," "who [*as he thinks*] should be only hearers," but who, *we* think, are much more likely to be acceptable servants and ministers of God, than those who are attempting to uphold his kingdom with such polluted hands.

If "in proportion as the respect which is due to the ministry is obliterated, its success is affected," then these mercenary preachers, are amongst the greatest enemies of the kingdom of righteousness; since in many instances the great incongruity of their examples, with the precepts of the gospel, which they profess to be regulated by, tends "to excite amongst the unenlightened, an utter disrespect for God's own ordinance;" and to inculcate sentiments of libertinism and immorality.

"Every intelligent christian," says our author, "will acknowledge, that the prosperity of the church essentially depends upon the *ability* of its teachers." This we freely subscribe to—And Paul points out what that "*ability*" is; he clearly distinguishes between *it*, and *those essential requisites*, which the author has taken so much pains to enforce. Paul's comes neither from colleges, synods, clergy, nor presbyteries—it is neither "human learning" nor "natural talents."—He plainly declares: Not that we are sufficient of ourselves, to think any thing as of ourselves, but *our sufficiency* (or ability) is of God; *who also hath made us able ministers of the New Testament—not of the letter but of the spirit—for the letter killeth, but the spirit giveth life.* Peter also says: If any man speak, let him speak as the oracles of God—if any man minister, let him do it as of the *ability* which God giveth—that God, in all things, may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. But the Presbyterian Magazine breathes a different language from this. If any man speak, it must be as the oracle of the "regularly constituted" college bred "ministry"—if any man minister, he must do it of the ability which "an appropriate education," "human learning," and priestly "ordination" impart, that so hirelings in all things may be exalted and

supported—and the praise of keeping up “a faithful edifying ministry,” be ascribed to them and their colleges only.

Further—the essay says: “A minister of the Gospel should possess peculiar qualifications; he should have natural talents, and these properly cultivated by education”—“will we deny the necessity of an appropriate education, to fit men for preaching the Gospel? The thought is to dishonour that Gospel.” What the requisite qualifications are for *such a minister as Jesus Christ would own*, the bible has fully set forth; and we find amongst them, not one of those mentioned in the essay which we are reviewing. We select from them those which more particularly contrast with the sentiments of our author:—A bishop then must be blameless, vigilant, sober, of good behaviour, given to hospitality, apt to teach,—*not greedy of filthy lucre, not covetous*, not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. How far the hireling ministers of the present day answer the description, we shall not determine—By their fruits shall ye know them. When we compare, however, the characteristics which Paul has given, with the “necessary acquirements” which Wm. M. Engles enjoins on those who assume the function, we are fully justified in the conclusion, that “the ministry of the Gospel” which he is defending, and in which he claims a participation, is an institution wholly different from, and deriving its authority from a source adverse to that, which Jesus Christ the only legitimate head of the church has instituted, and in which the apostles so successfully laboured.

“The deeply important doctrines of this system,” says Wm. M. Engles, “are not to be declared by every novice who imagines he possesses ability to teach.” We cordially concur in the unreserved adoption of this truth. *The wisdom of this world continues to be foolishness with God. Man by wisdom knows him not—the natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned.*—All the literature and science in the world, is inadequate to the explanation of the least of the mysteries of the kingdom of heaven; and many there are, who, because they have been educated at college, studied the bible, and re-

ceived ordination from men, as ignorant and as presumptuous as themselves, vainly and arrogantly "imagine they possess ability to teach." Thus they "dishonour the Gospel"—"establish a precedent highly dangerous" to "the preservation of the good order of the church," "and a faithful, edifying ministry," and "encourage others, who are as deficient as themselves" "in every really necessary acquirement," "to follow in their footsteps;" while in truth, they have great need to sit in silent attention, at the footstool of a lowly Redeemer, to be taught *what are the first principles of the oracles of God*. Let them take heed, lest while they declare unto others, things which *they have never known, they themselves become castaways*.

Our author queries: "Who are to judge, whether an individual possesses qualifications for a teacher in the church of Christ? Certainly not himself—but unquestionably those who are recommended by their experience in the discharge of the duties of the holy office." In consonance with this assertion, we are fully prepared to come to the trial; whether or not a ministry supported by hire, and built upon the qualifications which are pointed out by our author, are competent "teachers of the church of Christ." We have no doubt he will admit the apostles to have had, above all other men, most "experience in the discharge of the duties of the holy office;" and we call upon him, or any of his colleagues, to show from their testimony, or any other part of scripture, that the hireling priesthood, has any claim to being a part of the ministry in which they laboured, and which comes by the revelation of Jesus Christ.

In answer to our belief in "a spiritual call," it is objected that we are not at the "present day to calculate upon an extraordinary and miraculous effusion of the Holy Spirit." This is very true—the measure of it, which the apostle declares is given to every man to profit withal; and which our Saviour said would lead into all truth, is fully adequate to all our purposes. Other than this, we ask no "miraculous or extraordinary effusion." The work which the apostles had to accomplish was of great magnitude, and we believe they were endued with the influence of the Holy Spirit, in a more eminent degree, than any in the present day—but *that spirit*

was promised to the believers, to the end of the world; and Christ declared, without me ye can do nothing.—So long, therefore, as human wisdom and knowledge, continue to be insufficient for comprehending the mysteries of godliness, agreeably to the declaration of the apostles—so long a measure of the same spirit which *called, instructed, and fully qualified them*, must remain to be essentially requisite to authorize all their successors.

That the apostles professed to have the power of “communicating ministerial authority, by a particular ceremony,” or in any other way, we confidently deny; since the scriptures furnish us with no proof of any such facts. The laying on of hands was an ancient custom amongst the Jews. When the deacons were chosen to have the care of the poor, this ceremony was used; shewing that it was not confined to what is called ordination, for these men claimed no part in the ministerial function. When a successor to Judas Iscariot was appointed, it does not appear to have been performed; yet we have never heard the validity of Matthias’s apostleship called in question. We find it only once mentioned as constituting a part of the outward form in ordaining a minister, viz. when Paul exhorts Timothy, not to neglect the gift which was *given him by prophecy*, with the laying on of the hands of the presbytery. But the context shews that it was not considered as at all affecting the efficacy of his ministry.—Had it however all the authority which the example of the apostles could impart, its legitimacy at the present time might justly be doubted, since the “succession” was for a long time interrupted by the suspension of church discipline; and when resumed, it fell into the hands of a dissolute and deeply depraved clergy, whose lives and conversation would have disgraced a community of pagans. Had Wm. M. Engles considered that he was claiming lineal descent and authority from such a source, we think he would have urged his plea of “regular succession” with a tone of greater modesty.

We cannot but remark the wide dissimilarity between the manner in which Paul received his gift in the ministry, and that in which the “regularly constituted” clergy of the present time, receive and communicate theirs. I neither received it (says he) of man, neither was I taught it, but by the revelation of Jesus Christ. When I came unto you, I came not with excellency of speech or

of wisdom ; and my speech, and my preaching, was not with enticing words of man's wisdom, but in demonstration of the spirit and of power. In designating the nature of his call and station, we hear nothing of the laying on of hands, "an appropriate education," or "regular succession;" but he says, *Paul an apostle by the will, and commandment of God*; and such have been all true ministers of the Gospel in every era of the christian church.

But with "the regularly constituted ministry," the whole features of the office are changed. Their sufficiency is neither of Christ nor God, but in "natural talents properly cultivated by education;" in "human literature," and ministerial ordination. The gospel is not to be preached by them *with the Holy Ghost sent down from Heaven*, "a blessing being reasonably to be expected, only upon a proper application of human exertion." Their *calls* consist in a prospect of an increased salary, and their zeal and devotion to their duties are too generally graduated in exact proportion to the wealth and liberality of their congregations. Well, indeed, may we exclaim, Oh my people, they that lead thee cause thee to err. The heads of the people judge for reward; the *priests teach for hire*; and the *prophets divine for money*—yet will they lean upon the Lord, and say, Is not the Lord among us? None evil can come upon us. The prophets prophesy falsely, and the priests bear rule by their means, and yet the people love to have it so—But what will ye do in the end thereof. E.

[The following Reply of ELIAS HICKS, to remarks contained in the Report of Charles Webster to the Board of Missions, has been forwarded to us for insertion.]

Observations on the Report of Charles Webster to the Board of Missions, as contained in their Report to the General Assembly, and published in the third number of the PRESBYTERIAN MAGAZINE, Philadelphia.

A few weeks past I received by a particular friend of mine, who had lately been in Philadelphia, an abstract from the Presbyterian Magazine published in that city, comprehending a part of a Report of a certain Charles Webster to the Presbyterian Board of Missions; he having, as appears, been sent out as a little hireling mission-

ary, "to labour," as the introduction to the Report expresses, "three months, on missionary ground, in the vicinity of the congregation of Hempstead, Long Island." After stating to the Board his labours, and the comfortable state of things among the people where he had been employed, he adds: "The sabbath schools, prayer-meetings, and the monthly concert, at which a collection is taken up in aid of the General Assembly's theological school, are well attended." The latter, no doubt, viz. the monthly concert, is of special importance, as by their music they work the people into a pleasing mood, and thereby induce them to give their money more liberally.

Alas for the people, and for the poor in particular, my soul sickens with such unhallowed and hypocritical professions of godliness! Are not these men doing over again the very works of the scribes and Pharisees, against whom Jesus Christ pronounced those several woes: "Wo unto you scribes and Pharisees, hypocrites! for you devour widows' houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation. Wo unto you scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves," &c. And because our Lord endeavoured to open the people's eyes, and deliver them out of the hands of those cruel shepherds who fed themselves and not the flock, they set him down as a heretic and a deceiver. And I rejoice to be put on the list with the Divine Master. For it is by my endeavouring to keep the people's eyes open to see the deceitfulness and hypocrisy of the hireling clergy, and their greedy missionaries, who like death are never satisfied, but their continual cry is more, more, that Charles Webster's envy is raised, and his passion excited to such a degree as to prepare war against me, and set me down as a heretic; because, through my interference, I have opened the way for escape to many of the inhabitants from his unhallowed designs, by his endeavouring to do like the hirelings of whom the Apostle Peter speaks in his second epistle: "And through covetousness shall they with feigned words make merchandize of you," &c. Chap. 2. v. 3.

This is also verified in missionary labours at Babylon, and its vicinity, on Long-Island, as will appear from the subsequent account, which I received from the mouth of

a man of unblemished character and undoubted veracity, who is living in the neighbourhood. He informed me that a Presbyterian minister, or missionary, had, through his interference, prevailed with a number of the poor women in that neighbourhood, who are in very streightened circumstances, to put their names to a subscription paper, obliging themselves thereby to pay a cent a week to the person who had the conducting of it—that one of these poor women was at his house, and he having been previously informed of her subscribing, inquired of her if she had paid up her subscription? She said she had. He then queried with her, what was to be done with the money when raised? Her answer was, she did not know; but signified it had been mentioned to her that it was to educate poor young men to make them ministers. He further queried with her, how long she would have to pay? She said, she supposed always, unless she could get her name taken off.

Is it not truly astonishing, that any man professing to be a christian, should be so void of sympathy, or so hardy as to wring from the hands of the indigent, every little pittance they can by any means obtain from them, when they must be sensible that many of their families are in want of the comforts of life! Sure I am that if they were possessed of true christian benevolence, instead of taking from these a cent a week, they would feel it their incumbent duty to give them ten. But it is a true saying that *covetousness hath no bowels*.

I shall now notice another portion of this extraordinary Report. “But there are some things,” says he, “which compel us to mourn. The love of many has waxed cold. Some who were apparently engaged in divine things, have become indifferent. [*How could they help that, if it was so ordained?*] The enemies of the truth have exerted their utmost to destroy the faith with which the church has been favoured by her divine Master. [*How could they avoid it, if it was the determinate will of the Almighty concerning them long before they were born?*] We have been greatly annoyed by the pernicious heresies of a certain Quaker speaker, by the name of Elias Hicks, whose influence is very extensive. He has boldly attacked Bible and tract societies, and in his public discourses classes them with gambling and horse-racing. One of his usual expressions is, that the

Bible is the worst of books, and has caused in a great measure the wickedness of men."

Surely Charles Webster has forgotten one main pillar of his creed. Does he not profess, with his clerical brethren, that God has foreordained, by an immutable decree older than the world, whatsoever comes to pass? If so, is it not cruel in the extreme, to persecute a fellow creature for doing what God had willed him to do? But enough of this doctrine, as it is too absurd and ridiculous to dwell much upon, in this enlightened age and country.

But to come to his assertions concerning me. Although his design, no doubt, was calumny and aspersion, yet when we take his expressions in their full force and bearing, and compare them together, they carry with them, to the judicious observer, more praise than blame. He first asserts, "We have been greatly annoyed by the pernicious heresies, &c." I have no doubt but my doctrine and example being founded in the truth, had much weight with the people, and of course was a very great annoyance to his, because his was founded in selfishness and untruth. This was the unhappy case with the scribes and Pharisees of old, whose doctrine was founded in selfishness and error. Therefore the doctrine and example of the blessed Jesus was a great annoyance, and very pernicious to theirs; hence they called him a heretic and a blasphemer, and persecuted him as such. These considerations had induced me to conclude to let the subject pass unnoticed, knowing I had a cloud of witnesses in the different parts of the United States, and in Philadelphia in particular, sufficient to shroud me from any censure, from such foolish and unfounded reports. But having last evening received a kind letter from a friend of Philadelphia, personally unknown to me, accompanied with the third number of the magazine before alluded to, which gave me an opportunity further to examine into the subject; and believing as I do, that said magazine will have a very hurtful tendency, in its spread among the people, by continuing, and increasing errors, both in doctrine and worship, that ought to be reformed; I was induced to pen down such remarks on the occasion as should occur to my mind with clearness.

What he says of Bible and tract societies, and my classing them with gambling and horse-racing, may be partly true and partly false; although as to their hurtful

tendency to the civil part of mankind, I believe I never ranked them on equal ground: because gambling and horse-racing are too depraved and notoriously vulgar amusements, for any to follow and be in the practice of, but the immoral and most licentious of our citizens; and therefore are less likely to harm any of the civil and sober part of the community. But Bible and tract societies are set up in the will of man, with the specious pretext of doing much good, under the cloak and cover of which antichrist is transforming himself into an angel of light, the more easily to deceive the hearts of the simple, and lead them to associate together with men of corrupt minds: for he cares not how great their profession of godliness, while they act under his influence and leading. And can any man be so sottishly ignorant, as to suppose it possible that the God of all purity and holiness should call together such a heterogeneous mass of beings as generally compose the Bible Societies in christendom. In them we find men of licentious morals, slave-holders, warriors of the highest grade, professors and profane, men of all descriptions associated—What for? Why under the pretence of spreading the gospel and kingdom of peace and salvation in the earth. And what do they when met? They engage in formal prayers; they give and receive flattering titles, which are altogether forbidden by the Scriptures; they vote thanks to one another, and honour and praise one another; so that it may truly be said of them, or most of them, as was said formerly by the blessed Jesus: *All their works they do for to be seen of men—verily they have their reward.*

Hence it is my unshaken belief, that Bible and Missionary societies are more pernicious to the real spread of the true gospel of Christ, and more oppressive, than all the gambling and horse racing in the country; although they are a sore evil. For what vast sums are yearly collected to support these associations, by which, in many instances, they grind the faces of the poor. For the hirelings, who are generally the principals in these associations, matter not from whence the money comes, nor from whom—either saint or savage, professor or profane, provided they can have the command of it for their own aggrandizement.

I will take up his last and very foul assertion, viz. That *one of my usual expressions is, that the Bible is the*

worst of books. To show the falsity of which, I will appeal to the thousands, and tens of thousands, of my friends and fellow-citizens, from the district of Maine in the east, to Virginia and Ohio in the west, and to Vermont and Upper Canada to the north; and I dare say that not one individual in all that extent of country, has ever heard me express such a sentiment, although I have had meetings in the greater part of the towns in that compass; not only among our own society, but also in many of the meeting-houses and private houses of most other societies. And further, I will appeal to all those who have heard my communications in public, and they can bear me witness that I have usually brought forward in proof of my doctrine, more plain scripture testimonies than is usual for ministers in other societies to do; which is very unlikely I should have done, if I had considered the Bible the worst of books. And I further testify, that I have never in any part of my life thought or expressed the sentiment that the Bible is the worst of books. But have often declared, in public and private, that it is the best of books, and thousands can witness thereto. The assertion of Charles Webster is, therefore, a foul and entire falsehood and untruth, and, no doubt, of his own fabrication. And it is my sincere desire that he may see his error, and repent of it, and so humble himself in the presence of Him who seeth in secret, as to obtain forgiveness; until which he is certainly unfit to take upon him any office in civil or religious society. And I now call upon those who are in connexion with him, to see to it, as they have made and fashioned him, and sent him out as a vessel for their own use, and limited him to a certain spot for a certain time. Seeing he appears to be marred on the wheel, will it not therefore be right, to do with him as the potter did, that the prophet Jeremiah speaks of,—that when the vessel he was forming was marred in his hand, he made it over again, another vessel as it pleased him, *for some other use.* And should the aforesaid Missionary Board think proper to change their purpose concerning their young missionary Webster, whatever that purpose may be, one principal thing I would recommend, that since they appear to have the power of limitation in their hands, they be sure to limit him to keep to the truth at all times, and in all conditions; which, if strictly attended to, will redound more to his

and their honour and real welfare, than all his other services: and which I desire in future may happily be his case, and conclude his sincere friend and well-wisher.

ELIAS HICKS.

Jericho, L. J. 5th mo. 11, 1821.

From a late London Paper.

In 1805 an action was brought before Mr. Justice Day, at the Cork Assizes, on the following grounds:—The plaintiff's name was Donovan, a baker; the defendant, the Rev. Mr. O'Brien, Catholic Priest of Clonakilty. A subscription had been set on foot by this Priest, for the purpose of building a Roman Catholic Chapel; Donovan was ordered to pay, as his affixed quota, the sum of 16s. 3d. which he accordingly did; he was afterwards called upon to pay 9s. this sum he likewise paid, but observed at the same time, that he was very poor, and could not afford it. A third demand was soon after made upon him by the Priest of 16s. which Donovan refused to comply with. On going to mass the following Sunday, he was asked by the Priest whether he would pay the 16s. or not; he answered that he was not able. The Priest rejoined, "I will settle you"—terrified at this observation, Donovan sent by his wife, 16s. to the house of the Priest, who then refused to take less than two guineas. On the following Sunday, the Priest *cursed* from the altar, all those who had not paid their demands towards building the Chapel.

Donovan went on the next holiday to mass, and was formally excommunicated, and the people *denounced as cursed and contaminated, if they should deal or hold any communication with him.* This threat was so effectual, that *not one of the country people would sell a sod or turf to Donovan to heat his oven,* and he himself was unable to sell the flour which lay on his hands. Reduced to despair by his forlorn situation, he went to the chapel in a white sheet, and asked pardon of God and the Priest for his disobedience, and was there by the Priest commanded to attend him to his house, where the sum of two guineas was again demanded; but this sum he had no means whatever of making up, the excommunication was, therefore, continued in full force against him, and he was obliged to shut up his house. The jury gave him a verdict of 50 pounds damages.

Dissent and its consequences.

An article from Constantinople of the 10th ult. says, "Fresh differences having arisen between the Schismatic and the Catholic Armenians, the Sultan has appointed a tribunal to adjust them. This tribunal has proceeded with great rigour and real barbarity. Accusers and accused, guilty and innocent, were put to the torture. Three Bishops, one of them a venerable old man of 89 years, were beheaded, two other individuals were hanged before the gate of the Patriarch, three bankers banished and their property confiscated, by which from 20 to 30,000,000 of piasters have accrued to the Sultan's treasury. The financial operation has, however, excited in Constantinople, great dissatisfaction with a favourite of the Sultan, because several Pachas, who had placed their property in the hands of these bankers, have lost their all." [*English Paper.*]

Extract of a letter from RED JACKET, the celebrated chief of the Senecas, addressed to Captain Parish, and through him to Governor Clinton, and transmitted to the legislature: dated Canandaigua, January 18th, 1821.

"I much regret, that at this time, the state of my health should have prevented me from accompanying you to Albany, as it was the wish of the nation that I should state to the governor some circumstances which show that the chain of friendship between us and the white people is wearing out, and wants brightening.

"I proceed now, however, to lay them before you by letter, that you may mention them to the governor and solicit redress. He is appointed to do justice to all, and the Indians fully confide that he will not suffer them to be wronged with impunity.

"The first subject to which he would call the attention of the governor is, the depredations that are daily committed by the white people upon the most valuable timber on our reservations. This has been a subject of complaint with us for many years—but now, and particularly at this season of the year, it has become an alarming evil, and calls for the immediate interposition of the governor in our behalf.

"Our next subject of complaint is, the frequent thefts of our horses and cattle by the white people, and their habit of taking and using them, whenever they please, and without our leave. These are evils which seem to increase upon us, with the increase of our white neighbours, and call loudly for redress.

"Another evil arising from the pressure of the whites upon us, and our unavoidable communication with them, is the frequency with which our chiefs and warriors, and Indians, are thrown into jail, and that too for the most trifling causes.—This is very galling to our feelings, and ought not to be permitted, to the extent to which, to gratify their bad passions, our white neighbours now carry this practice.

"In our hunting and fishing too, we are greatly interrupted by the whites: our venison is stolen from the trees, where we have hung it to be reclaimed after the chase—our hunting camps have been fired into, and we have been warned that we shall no longer be permitted to pursue the deer in these forests, which were so lately all our own.

"Our great father, the President, has recommended to our young men, to be industrious, to plough, and to sow. This we have done, and are thankful for the advice, and for the means he has afforded us of carrying it into effect. We are happier in consequence of it. But another thing recommended to us, has created great confusion among us, and is making us a quarrelsome and divided people; and that is the introduction of preachers into our nation. These Black Coats contrive to get the consent of some of the Indians, to preach among us: And whenever this is the case, confusion and disorder are sure to follow; and the encroachments of the whites upon our lands are the invariable consequences. The governor must not think hard of me for speaking thus of the preachers. I have observed their progress, and when I look back to see what has taken place of old, I perceive that whenever they came among the Indians they were the fore-runners of their dispersion; that they always excited enmities and quarrels among them; that they introduced the white people on their lands, by whom they were robbed and plundered of their property; and that the Indians were sure to dwindle and decrease, and be driven back, in proportion to the number of preachers that came among them.

"It is true, these people have got the consent of some of the chiefs, to stay and to preach among us; but I and my friends know this to be wrong, and that they ought to be removed. Beside, we have been threatened by Mr. Hyde, who came among us as a schoolmaster, and a teacher of our children, but has now become a black coat, and refuses to teach them any more, that unless we listen to his preaching, and become Christians, we will be turned off our lands, and not allowed to plague us any more—we shall never be at peace while he is among us.*

"We are afraid too, that these preachers, by and by, will become poor, and force us to pay them for living among us and disturbing us.

"Some of our chiefs have got so lazy, and instead of cultivating their lands themselves, employ white people to do so. There are now eleven white families living on our reservation at Buffalo; this is wrong, and ought not to be permitted. The great source of all our grievances is, that the white men are among us. Let them be removed, and we will be happy and contented among ourselves.

"We now cry to the governor for help, and hope that he will attend to our complaints, and speedily give us redress."

* The following remarks are contained in a communication from one of our correspondents :

"The truly pious and rightly exercised mind, no doubt, feels solicitous for the welfare of the Aborigines of our country, and many well-directed efforts have been made to meliorate their condition from the purest motives; but there is reason to believe, that too many, actuated by a misguided zeal, or impelled by improper motives, have run without being called, and engaged in the important work of evangelizing the Indians, without being clothed with the power of the Holy Spirit, or living under its influence. These selfish and ill-timed attempts to diffuse the gospel, have always resulted in a complete failure of the ostensible object of their undertaking. A striking proof of this is to be found in a late pathetic appeal of the celebrated Seneca chief, Red Jacket, in a letter to Captain Parish, and through him to governor Clinton, of New York. Who, or of what persuasion these preachers are, of whom Red Jacket complains, or by whom they were sent, I do not know." [Mr. Hyde was sent by the Missionary Society of New York.] "But it appears evident, they must have deviated very widely from the principles and practice of love and christian meekness, to produce such a strong remonstrance from Red Jacket against them. The sentiments expressed in his letter, clearly evince, that it did not arise from mere prejudice, but from a deliberate conviction, that christianity as taught by the preachers, and now practised by the whites, would make the Indians neither better nor more happy."

Exhibition of Sentiments.

In the last number of the *Presbyterian Magazine*, under the head of "Indian Affairs," one of the conductors, after speaking of the aid which the President of the United States, and the superintendant of Indian trade, Colonel M'Kinney, are disposed to lend in promoting the objects of the missionaries among the Indians, says :

"We tender the President and Colonel M'Kinney our hearty thanks, and in so doing are confident that we express the gratitude, not only of the different Presbyterian churches, with their 1500 ministers in the United States, but of all the Christian congregations in our land.—We have heard but one dissentient voice, indeed, from any quarter, and that has just sounded forth from *Red Jacket*, one of the Seneca chiefs in the state of New York. We strongly suspect, however, that *Red Jacket* has been prompted by some enemy of Christianity, and that some insidious infidel indited his *Letter*, while he professed to act only as an amanuensis ; or else, that the chief designed to please his Governor, by following his fashion of attacking the administration of the federal government. At any rate the letter was transmitted to the legislature of New York by governor Clinton, and thus has come before the world ; when he might have kept it on the files of state for his own private information and guidance.—If Mr. Clinton, who is in our esteem possessed of a powerful mind and influence, would ever fill the chair of the union, we would advise him not to wound the feelings of the Christian people of the United States, by giving currency to the Pagan philosophy of *Red Jacket*, that Christianity would be no blessing to the Indians. If this Indian chief writes to inform him, that the President wishes the Senecas to become Christians through the preaching of the truth, even this his Excellency Gov. Clinton might have political motives for keeping to himself. There are too many hundreds of Christian ministers in the state of New York, for Mr. Clinton to succeed by a dead set against them, even in the *Red Jacket*, and with the bow and arrows of an Indian chief."

These last expressions seem a little enigmatical, and we shall not therefore undertake to explain the ideas intended to be conveyed by them. But to convince the writer of this article that *Red Jacket* has not been prompted by some enemy of Christianity ; that no insidious infidel indited his letter, while professing to act only as an amanuensis—nor the chief designed to please his Governor, by following his fashion of attacking the administration of the federal government—we will give an extract from a speech of this same Indian Chief, delivered at a Council held at Buffalo creek, (May, 1811,) in answer to a speech of Mr. Alexander, a Missionary from the Missionary Society of New York, to the Seneca Nation ; as here follows :

"*Brother*—We listened to the talk you delivered to us from the Council of Black Coats in New York. We have fully considered your talk, and the offers you have made us, which we perfectly understand, and we return our answer to them, which we wish you also to understand. In making up our minds, we have looked back, and remembered what has been done in our days, and what our fathers have told us was done in old times.

"*Brother*—Great numbers of Black Coats have been among the Indians, and with sweet voices and smiling faces, have offered to teach them the religion of the white people. Our brethren in the East listened to them—turned from the religion of their fathers, and took up the religion of the white people. What good has it done ? Are they more happy and more friendly one to another than we are ? No, brother, they are a di-

vided people—we are united—they quarrel about religion—we live in love and friendship—they drink strong waters—have learnt how to cheat—and practise all the vices of the white people, which disgrace Indians, without imitating the virtues of the white people. Brother—if you are our well-wisher, keep away and do not disturb us.

“*Brother*—We do not worship the Great Spirit as the white people do, but we believe the forms of worship are indifferent to the Great Spirit—it is the homage of a sincere heart that pleases him, and we worship him in this manner.

“*Brother*—For these reasons we cannot receive your offers—we have other things to do, and beg you to make your mind easy, and not trouble us, lest our heads should be too much loaded, and by and by burst.”

[While on this subject, it may not be unsuitable to subjoin the following extract from a letter, written by General James Wilkinson, to Owen Biddle, late of this city, dated Pittsburg, Dec. 24, 1797.]

“My late intercourses with various tribes and nations, from this neighbourhood to Lake Superior, convince me, that the corruptions of the Savages are derived from those who style themselves Christians; because the further removed from communications with the white people, the more honest, temperate, and industrious I have found them.

“The experiments heretofore made to reform the Indian character, have not been well adapted to the object. Our Missionaries have in general been narrow-minded, ignorant, idle, or interested, and have paid more regard to forms than principles. The education of individuals at our schools, have served only to disgrace us, as those individuals have generally turned out the most profligate of the nation to which they belonged.”

The preceding statements plainly show, that we cannot expect to do much good, either among the Indians or any other nation, until we become better ourselves. It is natural for people to form their opinion of principles, by the effects they produce upon the conduct of those who profess them; and hence the most effectual way to win mankind to the gospel, and promote its influence, is to live conformably to its holy requirements. For want of this inviting example, or in other words, for want of real integrity and righteousness, in those who make profession of the Christian name, thousands and tens of thousands are stumbling at the threshold, and prevented from becoming the dedicated followers of that religion, which is the greatest blessing of heaven to fallen men. Did our lives and conversation correspond to the precepts of the divine Redeemer, how would the blessed period be hastened, when all nations shall bow to his sceptre, and the kingdoms of this world be the kingdoms of the Lord, and of his Christ.

To Correspondents.

* * A. B. has been received, and shall appear. Dialogue between a Hindoo and Missionary, shall be attended to as soon as practicable.

* * Several other communications are necessarily deferred till our next number, for want of room.

ERRATA.—In our last number, page 99, the word never in the 26th line from the top should be erased.

Printed by Joseph Rakestraw, No. 256, North Third Street, Agent for *The Reformer*; to whom correspondents will please to address their communications—and those wishing to become subscribers, can signify it, either by mail or private conveyance—and also make remittances, and receive their numbers, or have them forwarded agreeably to their directions.

Price of *The Reformer* one dollar a year, half payable in advance, the remainder at the end of six months.—New Subscribers, if they request it, can be supplied with numbers from the commencement of the work.